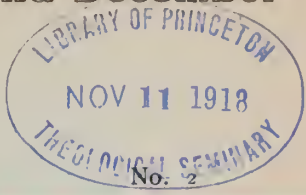


Issued February, April, October and December



VOL. XXIV

The American McAll Record

Devoted to the interests of the McAll Mission in France

April, 1906

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THE AMERICAN McALL RECORD

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The AMERICAN McALL RECORD

VOLUME XXIV

APRIL, 1906

NUMBER 2

THE ANNUAL MEETING

Will be held in the Westminster Church, Nicollet Avenue and Twelfth Street, Minneapolis, Minn., Wednesday and Thursday,
May 16 and 17

MRS. DAVID OWEN THOMAS,
Chairman of the Hospitality Committee.
520 Ridgewood Avenue.

Application for hospitality should be made at the earliest possible day. Those who prefer the greater freedom of a hotel will find the West Hotel accessible to the Church, and a hotel of the very best class.

It is unusually important this year that delegates to the annual meeting should be appointed at as early a date as possible, and their names sent to both the Bureau in Philadelphia and to the Minneapolis Auxiliary.

The blanks for statistical reports and also for the concise review of any items of interest in the year's work, are now in the hands of each Auxiliary Secretary. Promptness in filling out and returning them to the Bureau will greatly help the General Secretary in preparing our Annual Report.

Amiens, that city of the matchless cathedral which Ruskin called "The Bible of Amiens," has of late years imitated the example of Brooklyn in establishing an annual Sunday School parade. It is not very long since the McAll Mission entered Amiens, but last September nineteen children of its Sunday School took part in the parade.

Kindly look upon the last page of the cover of THE RECORD, for information as to the locality of the various Paris and provincial stations. It will save those who are going abroad the trouble of an interchange of letters with the Bureau in Philadelphia.

Three new members have lately been added to the Board. Miss Isabel Semple, whose name appeared on the cover of the February RECORD, Mrs. Edward Yates Hill and Mrs. Edward H. Sanborn, who were elected at the April meeting. Miss Semple and Mrs. Hill are from Philadelphia, Mrs. Sanborn from Germantown. Each in her special way is a valuable acquisition to the Board.

The Protestants of Croix, a suburb of Roubaix, who have hitherto belonged to the parish of Roubaix, have founded an *Association Cultuelle*—that is, to all intents and purposes, a church—of their own. In the meeting in which this step was taken, they passed a resolution expressing their fraternal affection for the Church of Roubaix and its devoted pastor, M. Elie Gounelle. This new church is a witness of the thorough work which Pastor Gounelle has done in Roubaix, formerly and indeed still, a hotbed of atheism.

Attentive readers will observe a slight change on the front page of the cover. Instead of the classic phrase "A Religion of Freedom and Earnestness," forever interesting and important as a part of that "Macedonian cry" by which the Paris working man moved Mr. McAll to undertake this work, the information is now given that THE RECORD appears in February, April, October and December of each year. The classic phrase we all know by heart, or ought to by this time. The practical bit of information, in these days when things to remember tread so fast upon one another's heels, may save a great many from wondering where their November or January RECORD is, and perhaps writing to the Bureau to inquire. THE RECORD appears four times a year; not quarterly, however, but bi-monthly during the active season.

With deep regret we learn that M. Greig is suffering from a return of the complaint, phlebitis, which not long ago kept him for two years a sufferer. The heroism with which he then endured what at times was little short of martyrdom, and with rare intervals kept the interests of the Mission not only at heart, but in hand, will long be remembered. At last advices he was confined to the sofa, and unable to use a pen, but could dictate to his Secretary, and entertained a cheerful hope of speedy restoration to health. Let us all pray for the realization of this hope.

THE ANNUAL MEETING

The committee desires to send greeting to the Auxiliaries one and all, and to make a personal request that a special effort shall be made to send a delegate to the Minneapolis meeting. Our Representative Secretary declares, "that if each Auxiliary of 150 members would ask each member to sacrifice one dozen eggs from one week's grocery order, the cost of a delegate would be met.

Now there are two strong reasons, among others, why Auxiliaries should send delegates to Minneapolis: First, and foremost, because of the moral support and strength each of our stronger Eastern Auxiliaries can impart to our new sister at Minneapolis and to all the embryo Auxiliaries which may be formed in the West in the vicinity of Minneapolis. The society which invites us is young and if we do not accept her invitation in force what a wet blanket to enthusiasm! Is there any better way to kill interest than by not accepting a proffered invitation? Ways can be found, and if the feminine ingenuity of our Auxiliaries is aroused the road will be plain.

The second great reason is the help that the Auxiliaries ought to receive from contact with the great West, and the enthusiasm and devoted spirit of the delegates who meet there with the single purpose of advancing the great work of evangelizing France. The spirit of the Huguenots is still working in the beloved nation for which they met a martyr's death, and never has the need of work been so pressing as at present when all France is forced by the recent law at least to con-

sider this question of the relations of Christ to State. And now when all is so promising shall we let an opportunity pass—to generate enthusiasm and the desire to help this great national movement—because of increased distance and expense? No—a thousand times no! Our committee calls on every Auxiliary to consider well before they let an opportunity like this slip to give aid and enthusiasm to those who need it.

Resolve to find a way, and a way will be found!

Faternally yours,

(Mrs. John H.) ANNA TOWNSEND SCRIBNER,

Chairman.

(Mrs. John F.) ANNA W. S. KEATOR,

(Mrs. Roberts) MINNIE C. LE BOUTILLIER.

THE INVITATION FROM MINNEAPOLIS

Dear Friends of our McAll Auxiliaries:—

Some one asked me what impelled the Minneapolis Auxiliary to invite the annual meeting to our city in May, and I will voice the inmost workings of our souls, when I say, we believe in the McAll Mission; we believe in the women who are at the head of the American McAll Association, and we believe in Minneapolis. We are not a large Auxiliary, but we are growing, and we so believe in the Christians of Minneapolis that our great desire is that they shall know more of this special work, and of the strong men and women who are doing so much in a disinterested way to help the comparatively little band of Protestants in France give the pure Gospel of Christ to her submerged masses.

Minneapolis always responds warmly and generously when cities or people in any part of the world are overcome by sudden disaster or great misfortune. We want our churches and Christians here; yes, and in St. Paul and the Northwest, to know that our French Protestant neighbors across the water need our help; that this great, brilliant and versatile people have among them thousands and thousands held in bondage by Satan, and led captive at his will, cut loose from their old traditional church, becoming atheists, drunkards and anarchists. We feel confident that many realizing this will lay aside a little.

and we trust some a goodly amount, each year for this rescue work for France. We want you to come and tell them about it in a convincing and spirited way, as we know you have done at annual meetings in the past.

We are a city collected from the best, we think, of all parts of our own country and the world. We have come, as the old colored minister put it, from the North pole and from the South pole, from the East pole and from the West pole, and in about a half a century have grown 262,000 strong. Moreover we are a thinking people, for statistics tell us that we have a very large percentage of college graduates in our population. Our twin cities, St. Paul and Minneapolis, now number nearly one-half million people and are rapidly growing. Undoubtedly they are the strategic, business and financial as well as the educational and religious centre for the great Northwest, which also is rapidly developing. These two cities form the Northern business terminus of our great Mississippi valley, of which New Orleans is the Southern terminus. The importance of building up the McAll Mission in a centre of such far reaching influence can easily be seen.

We are doing good work along many lines, denominational and inter-denominational, but we have hearts and purses big enough to do more if Christ through you can touch our hearts for France. You have much to pray for, much to work for, in coming. Come as many as can do so, we will welcome and care for you all.

As a secondary consideration, we believe that the journey in itself, taken at so lovely a season, would be delightful, and if you have never visited the West, the idea you would get of the magnificent distances and capabilities of our country would be well worth your while.

It you do not travel on some special route at a special rate, and it could be arranged, a trip on the Great Lakes to Duluth on the journey west, returning by the Mississippi River steamer route to Dubuque, then east to Chicago, would give some of the most striking scenery in the United States.

Our own twin cities have much scenic beauty in parks, lakes and river. Boulevards within the city limits around lakes of gem-like beauty, and along the picturesque river banks,

and the winding Minnehaha Creek, give many miles of beautiful drives.

Within our borders is historic Fort Snelling with a large body of troops of all arms and its gay daily parades. Beautiful Minnehaha Falls is a short ride by trolley from the centre of things. Lake Minnetonka with its 300 miles of shore, fleets of steamers and great pleasure grounds, lies distant by steam or trolley about half an hour's ride. A great University of which we are justly proud; our world-famous flour mills; a new State Capitol at St. Paul which many of our best American artists and architects pronounce well nigh perfect in architecture, with its interior decorations by La Farge and others of like fame; all these invite your inspection.

Again we say come, and receive our heartiest welcome.

Sincerely yours,

CLARA PEABODY CROCKER,
President Minneapolis Auxiliary.

THE PRESIDENT TO THE AUXILIARIES

DEAR FRIENDS:

The Minneapolis Auxiliary was born only five years ago this month, yet with true western energy it invites the National Association to hold its annual convention there this year, hoping to enable us to capture the vast North-west for the McAll. And it lies with each eastern auxiliary to help settle that question of occupying that western land for this particular line of Christian effort.

Do you realize that we have only three posts west of Chicago? And will you get out your map of the United States and take note of that vast unoccupied region? "And there remaineth much land to be possessed."

The question of time and expense involved will naturally arise in your minds, particularly if you belong to a small auxiliary where the dollar subscriptions come in slowly, but perhaps two or three contiguous societies can unite in sending some bright woman to represent you. The story of your growth under great pressure in every direction may be just the touch needed to inspire some western woman to take up this work and make possible another centre of living Christianity devoted

to work for France. And when such vast interests are at stake we cannot afford to hesitate over an outlay of time or money.

We have been in the habit of urging you to representation because you could not afford to be left outside the helpful influences that come from the gathering together of the various branches of the family at its yearly celebration. Now we ask you to leave self out of the question. Go because the interests of our McAll work in our vast western land are at stake. If we do not plant a Christ-love for the French people with Minneapolis at the centre of effort in 1906, we may lose it forever.

Will President, Secretary and Treasurer of each society resolve themselves into a committee of three to devise ways and means of representation at this annual meeting, which occurs the 16th and 17th of May.

"Speak unto the children of Israel that they go forward."

Yours truly,

ELLEN B. PARKHURST,

President.

New York City, February 19, 1906.

LONGING FOR A REVIVAL

In the midst of the anxiety of mind which the movement for disestablishment could not but awake among French Protestants, it is a presage of the best things that the strongest desire of the churches has been for a revival. Early last spring, while the Separation Bill was being debated in the Chamber of Deputies, a series of revival meetings were instituted in Paris. A delegation from the French Churches—of which Pastor Saillens was one,—was sent to Wales to study and bring back a report of the great revival there.

It was natural that the Gauls of France should strongly sympathize with a religious movement among their cousins, the Gaels of Great Britain. There were many points of resemblance between that remarkable manifestation of the Spirit of God and similar revivals in Huguenot history, especially in the time of the "church in the desert" and of the Camisards.

In October a series of meetings were held in Valentigny in the north of France, between Paris and Epinal, the call to the meetings being signed by pastors of the Reformed, Free, Lutheran, Baptist and Methodist Churches. The meetings lasted three days, and were not addressed to the unconverted, their object being to stir up the churches to more prayer and earnestness, and to seek from God a revival of His work throughout France. A series of revival meetings in the northern provinces were carried on by M. Saillens, Pastor Lenoir, and others.

Early in this year another series of meetings were held in Montpellier, the Cambridge of France,—the seat of its second great University. Great numbers of pastors and laymen attended these meetings from all over France. It is a sign of happy augury. God grant that such a spirit may have been generated in these meetings as to fend from the church the unhappy results which are to be dreaded from the divided counsels in the Reformed Synod, the General Assembly of the old Huguenot Church!

Meanwhile the work goes on. Pastor Lenoir, so long in our Mission, but who lately accepted a call to a church in Geneva, greatly to our loss, he proposes, however, to devote a large part of his time to visiting the French churches and mission stations. He has great spiritual power, and it may be believed, will be a means of salvation to many.

Pastor Saillens, too, who returned from Wales all on fire with revival zeal, is giving himself temporarily to the work. His church has given him a furlough of eighteen months for the purpose, and he has already conducted two very successful evangelistic campaigns in Algeria and in the south of France; the results in Marseilles were particularly striking.

Pastor Sainton, a converted mason who has been very much associated with our Mission, has also taken up revival work. He has left his Paris church in charge of his elders, and rushes from fair to fair in his automobile, selling hundreds of New Testaments to the bigoted and intemperate peasants of Brittany, Southern Normandy and Maine. May the Lord bless all these labors!

THE BONNE NOUVELLE

ELISEE ESCANDE.

As I write the *Bonne Nouvelle* is at Rogny, a village of 1200 inhabitants on the Canal de Briare. The campaign began January 7th, M. Tricot aiding M. Dautry. The meetings were well attended and the people sympathetic.

On Sunday the 14th I arrived. At a quarter past seven I went to the boat. What was my surprise to find more than 200 persons grouped around the plank, waiting for the opening of the hall. At half past seven the door was opened, and by the time I could make my way in, more than 250 persons were there. The hour for opening the meeting (eight o'clock) found 300 persons there, either seated, seven in five chairs, or standing. I never saw such an audience.

I spoke to them on the True Liberty, and during three quarters of an hour I never saw the slightest sign of fatigue or impatience, either among the men and women who were standing or among those who were crowded in the seats, and this, although the heat was great and the lamps burned dim for want of oxygen. What quiet, what reverence, what seriousness!

The large audience was due to the good impression left by the meetings of the previous week, and the fine weather, which permitted a great number of persons in neighboring villages to take the opportunity of Sunday to visit the missionary boat. On Monday and Tuesday every one of the 150 chairs was filled.

Let me cite a typical event: going to a tobacco shop which was also a news stand, in search of post cards, the woman who waited upon me asked many questions about the boat in a tone which I could not quite understand. Was she friendly to our work, or not?

Suddenly she said, "The fact is, you know, I am losing money by your boat."

"Losing!" I asked in surprise.

"See here," she went on, "In these parts the working men are too tired to read the papers in summer, but in winter I sell many papers because they read in the evening, but since your

boat has come, I sell no more papers. *They have something better!*"

As far as I can judge, this is one of those localities where, though the people are turning away from the Catholic Church, they are still religious. This explains why, with the exception of one or two sailors, not of the country, and who have the least in the world disturbed the meetings,—never during the sermon—we have been listened to with the most devout attention.

"SEPARATION"—AN ILLUSTRATION

Notwithstanding the very conscientious efforts of the framers of the Separation Law, and of the Chambers which voted it, to safeguard all the religious rights of the French people, it was inevitable that some of its clauses should leave room for various interpretations. France was opening a new road through a territory hitherto untrodden. It may almost be said that the Separation Law is merely the blazing of a trail for a future road which will surely depart in many respects from the line first roughly marked out. For it must never be forgotten that the act of France in disestablishing her churches is an act unique in history. No government of Europe had ever done this thing. The American colonies simply established no churches, and the question of disestablishment has therefore never arisen in this country. Brazil did indeed disestablish the Roman Catholic Church a few years ago—and it may be observed that Rome made no objection,—but, the circumstances were so different as to afford not the slightest guidance for the work which France recently undertook to do. In the nature of things a law making so important a change in the life of a great nation, under circumstances of almost infinite intricacy, must leave room for much amendment. But one thing may be accepted as certain: The law is as good as the popular state of mind would permit, and it is as good as it could be until its provisions had been put to the test of experience.

An illustration in point has already arisen in the case of *aumoneries militaires*, (army chaplaincies). In view of the article covering the case, the then Minister of War, M. Bertaux, last November issued a decree (the bill being then in its final

form, although not yet passed) suppressing the chaplaincies of military hospitals, and stipulating that soldiers dying in hospitals should be buried with civil rites, unless before death they had formally asked for a religious funeral, or their families had positively expressed such a desire.

To us, with the habits and point of view which has been ours for generations, the decree appears to show a most flagrant and cold-blooded opposition to religion, and it is hard to recognize that in fact its motive was a very careful recognition of the soldier's religious feeling and conscientious views, even after his death. It is so seldom the case in these days that physicians inform a patient that he is doomed to die, the method of death has so greatly changed, with change in methods of surgery and medicine, that the cases are constantly becoming fewer where the dying are able, even if they might be willing, to express any desire as to their burial. And where men die in military hospitals far from their home, it is not often that their families have the opportunity to express any wish in the matter. The case then appears worse rather than better, so far as this decree is concerned. But there is another side. It has lamentably been the case that the Roman Catholic chaplains, not of military hospitals only, but of all hospitals, have forced themselves to the bedside of dying men not of their communion, and when they were past protesting, have claimed them as converts, and insisted upon giving them Roman Catholic burial. This has been flagrantly the case even where men of position and note were concerned, still more often in the case of men unknown beyond their immediate circle—the common soldier, the working man, the pauper. Against this violation of their most sacred rights, not Protestants only, but conscientious free thinkers have passionately protested, to such an extent that it has been by no means an unheard of thing for an unseemly quarrel to occur over a hospital death bed between the Catholic Chaplain and the friends of the dying. It was in view of this disgraceful condition of things that M. Bertaux issued his decree.

However, it has not been allowed to stand. Dr. Bouloumié, formerly a military physician, organized a petition asking for the reinstatement of military chaplains, and *except where the deceased had formally expressed a wish*, their burial

according to the form of worship to which their military certificate showed them to belong—Catholic, Protestant, Jewish, Moslem, or by civil rights if it showed them to be free thinkers. In response to this petition, M. Etienne, who had since succeeded M. Bertaux (himself going out last month with the fall of the Rouvier cabinet), addressed a circular to all army corps commanders, not, indeed, reinstating the chaplains, but authorizing ministers of all churches (*cultes*) to attend upon any hospital patient who might ask for them, and, “in default of the expressed wish of the defunct, or when he has no faculty to express a preference, he shall be buried according to the religion to which he belonged.” This decree does not precisely cover every case: it is conceivable that a military hospital may exist in a place where there is no Protestant pastor, Jewish or Moslem minister, to respond to the call of a soldier of one of these faiths; nevertheless, the measure even in these cases is, on the whole, one of larger liberty than the system of hospital chaplains permitted, for these were always either Catholic or Protestant, and no minister other than the chaplain was allowed access to the patients.

It is evident from this illustration that the new law was subject to more than one interpretation, and that it has been interpreted in a spirit of liberty. That it is not more perfect is due to past conditions, and with amended conditions, there is no doubt that the law will be amended, still in a spirit of reverence for the rights of the human conscience.

THE CRY FOR RETRENCHMENT

Have we not heard enough, for the present, about the duty of the Paris Board to cut down expenses to meet income? Has experience not invariably shown that the more one *will* retrench in religious work the more one *may*; that the lower amount which experience has taught us is all we can expect, and with which we try sorrowfully to be content, will be reached no more surely or easily than was the greater one, and the work of cutting off and cutting off will continue?

Any work that has life within it must grow, and growth means larger expenditure of money for its support. And yet the churches everywhere find difficulty in raising funds for

religious work, in spite of the fact that Christian people—real, not nominal Christians—do not live in less but in more comfort and luxury than they did fifty years ago.

At the close of the eighteenth century the cobbler of Northampton raised the battle cry, "Attempt great things for God; expect great things from God!" To-day, as one hundred years ago, faith and self-denying effort must go hand in hand, and if Christians henceforth will let the retrenchment begin in the comforts and indulgences affecting themselves alone, the Lord of France and of the whole earth will prove Himself to be not slothful concerning His promises. H. H. W.

"CAVE-DWELLERS"

I give you the following account of a conversation I had lately with two farmers' wives living not far from St. Yrieix, as it will show you something of the depth of ignorance in which these people live as regards religion.

After giving away some tracts and booklets to the people working in the harvest-fields under the burning sky, I knocked at the door of a cottage, and was received with a welcome. Two women were within, and I recognized having met one of them some two hours previously. In fact, the tract I had handed her was lying on the table.

"Now, look here, Monsieur, are you not giving away these tracts to try and get the Sisters to be allowed to stay here?"

I explained that that was a matter which did not at all interest me, and that I gave away the tracts for the sole purpose of getting into conversation about the Lord Jesus and the true God.

"Ah, yes; I see. And you are a Protestant?"

"Yes, I am."

"I thought that you were trying to get people to sign a petition to have the Sisters stay, because that has been done already about here."

"Do you know who the Lord Jesus is?"

"We know something; not much."

"Can you tell me something about Him?"

"How can we, for we have never been taught about Him."

"You have never read the Gospels?"

"No; I have only a prayer-book."

"But you go to church?"

"Oh, not very often," said the elder sister, "only two or three times a year."

"Why do you go?"

"Well, when I am in the town at the time of service, I go because the others go; but to say the truth, I don't understand much of what goes on."

I asked other questions, and found that while there was in their hearts a certain feeling of gratitude towards the "unknown God," Who had never been really taught to them, they had no faith in the legends and stories of the Church. I need not say how I tried simply and clearly to tell them of the God and Father of our Lord Jesus, and of His love and mercy.

"Ah, Monsieur, we can understand all you say, you speak so plainly; but do you truly believe in God?"

"Yes, most surely."

"Because, look you, we heard that the Protestants do not believe in anything!"

"Do you really mean that?"

"Yes; and this story was told us to prove it. A person here had a little Paris boy staying with her, and you know those children are scarcely ever christened. Well, the little fellow died, and the priest would not bury him. The mother begged him to have some kind of service over the child, and at last the priest consented. But the father never knew anything about it, for he believed in nothing, and did not want his child to 'enter the church,' for he was a Protestant!"

This legend, the source of which is easily traced, is held as true by not a few simple folk, and I have often to protest against the falsehood that "Protestants believe in nothing."

After a good hour's talk, I left giving them a Gospel of Matthew, which they promised to read, and said they should certainly try and come to our meetings at St. Yrieix this winter.

How can one help being sad when one finds so many poor souls in such dire ignorance, kept in the dark by the so-called servants of God?

J. C.

IN MEMORIAM

Mrs. John F. Keen.

Entered Into Life January 25, 1906.



When the American McAll Association was organized about twenty-five years ago,—and godly women representing the different denominations were sought to serve as a Board of Directors, Mrs. Keen was chosen as a representative of the Methodist Episcopal Church, and until her call to a higher service on January 25th of this year, served on this Board.

Sarah Longacre, daughter of James Barton and Eliza Stiles Longacre, was born in Philadelphia on February 20, 1828. She was of excellent ancestry and parentage. Her father was one of the finest engravers in this country, and for many years engraved the dies from which the gold and silver coin was made in the Philadelphia Mint. He also engraved the

portraits of Charles Carroll, one of the signers of the Declaration of Independence, and James Madison, President of the United States, both of which were taken from life. Mrs. Keen's childhood home furnished opportunity for intellectual inspiration and genuine religious motives.

She grew to womanhood, tall and stately and fair of face, with a winning manner, cultivated mind and keen sense of humor. She was gifted above most women, especially in prayer and interpretation of the Scriptures.

When she was nineteen years of age she was married to John Foster Keen, with whom she spent forty-four years of ideal wedded life. He was a man of rare qualities of mind and heart, ten years her senior, always her devoted lover and caretaker. When he was taken from her in 1891, it seemed as though the light had gone from her life, but many marked passages in her well-worn Bible show the secret strength of her character: "My God shall supply all your need" and "Fear thou not, for I am with thee, I will uphold thee with the right hand of my righteousness" were frequently quoted by her. At that time she was a teacher of a Bible Class in the Sunday School,—and led many religious meetings. For many years the "Tuesday meetings" for prayer and praise and Christian consecration were held at her home. She was assisted in these by her brother, Rev. Andrew Longacre, D.D., who died in New York City in February last. It was the writer's privilege to belong to the Friday Afternoon Class at Arch Street M. E. Church, led by this elect lady, and the blessed influence of her words and her beautiful life will never be forgotten.

Perhaps no one woman in Philadelphia, in these later years, has had a greater influence for good. She was interested in all good works, and was officially connected with the Woman's Christian Association, the Methodist Home for the Aged and the University Hospital. For more than thirty years she was a leading spirit in the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

"She walked with God" and was not for God took her. She was one of the "pure in heart," who seemed not to need to be greatly changed to be a fit companion for the angels. During the last hour of her life she was planning for the better

equipment of a hospital in Foo Chow, China. She lived not for herself; everywhere we hear, "She wrote me such a beautiful letter when a loved one was taken away," "She came to me when I was in trouble," and one old friend of hers, when about to die, charged her maid to admit no callers, but said, "If, however, an angel from heaven calls to see me, it will be Mrs. Keen, let her in."

Her funeral was held in Arch Street M. E. Church, and was largely attended by those who had loved her and who had been associated with her in Christian work.

Bishop Foss began his address by saying:—

"We are assembled to-day to celebrate a coronation. For seventy-eight years the King of Kings has had in training for a crown and a throne, the richly endowed, greatly beloved, and deeply lamented friend, around whose silent form we are now gathered.

"We are here to celebrate her victory and her enthronement; not, indeed, without a deep sense of loss. Her children, her children's children, and other near kindred and dear and loving friends, and very many of her co-laborers and followers in the great work in which she was so conspicuous a leader, mingle tears with their gratulations. Yet this must not prevent us from taking our part with angles around the throne, and with 'the spirits of just men made perfect' in lofty praises for her victory and triumph."

At the meeting of the American McAll Association held February 8th, 1906, the following was adopted and a copy sent to Mrs. Keen's family:—

"Since we last met, one of our number has been called from her labors here to receive the 'well done' of the Master in her heavenly home.

"Mrs. John F. Keen was one of the original directors of the American McAll Association, and the work of the evangelization of France was very dear to her heart.

"For the past two years, illness in her family has prevented her from regularly meeting with us, but when she could be here, all felt the blessed influence of her presence, and appre-

ciated her rare wisdom and mature judgment in the decision of important questions.

"THEREFORE, be it resolved that as a Missionary Board we feel that it has been a privilege to be associated with this noble Christian woman, whom we had learned to love and revere, and we shall always remember the beauty of her character as reflected in her sweet face with its crown of snow white hair.

"We deeply sympathize with those near and dear to her, and pray that the source of all consolation may comfort them."

MRS. JOHN. F. KEATOR.

From the funeral sermon preached by Bishop Foss we add a few interesting facts of Mrs. Keen's beautiful life.

"At the age of fifteen the bright girl was happily converted in the old Union Methodist Episcopal Church in this city in a revival meeting in which there were two hundred conversions. Within the next few years several instances occurred, each of which constituted, in some sort, an epoch in her Christian life. At the age of eighteen, while she was visiting friends, the oldest son of the family met with an accident which brought him face to face with death; and he asked her to talk with him. She lacked the necessary scriptural knowledge and power of utterance concerning her own experience for that solemn hour, and she then decided to devote herself to the study of the Word of God as never before.

"Early in her married life Mrs. Keen's mother became greatly interested in special meetings for the promotion of the higher life led by Dr. Walter and Mrs. Phœbe Palmer. She often attended them with her daughter, and at one such meeting Mrs. Keen formed a resolute purpose of full self-surrender of her liberty to the will of God and the devotion of herself to more active Christian work. For many months after this she was intensely anxious for growth in the spiritual life and had many struggles in prayer for a clearer witness from on high of her complete acceptance, which came at last through an incident apparently trivial. Having been a large part of the night in earnest prayer, before daylight in the morning, while on her

knees crying to God for fuller light, she heard the words, "Oh, how happy are they who the Saviour obey," sung in the street by a chimney sweep. Immediately the windows of heaven opened to her and from that morning she dated her knowledge of the acceptance of her entire consecration to her Lord.

"In the winter of 1848 her mother commenced, at her own home, the 'Tuesday Meetings,' which were held continuously for thirty-eight years. After her mother's death, in 1850, Mrs. Keen and her father continued them; and after the father's death she, with her brother, the Rev. Andrew Longacre, had charge of them. During the six years of her life spent in the country near Chestnut Hill she never neglected to come to the city to lead these meetings. At her country home she gathered the children of the neighboring farmers for a Sunday School every Sunday afternoon, and in the evening held a prayer meeting for the older members of the families; and on Thursday afternoons held a class meeting in the Haines Street Church. Thus did the young wife, with her increasing family, for six years hold four religious meetings every week. For many years scarce a meeting passed in which some soul was not brought to the joy of conversion or to a definite uplift in the higher Christian life."

IN MEMORIAM

By LOUISE MANNING HODGKINS

Let us live as she lived;
With unfaltering faith the long years through
Ever with eyes unto Him, as who
Seeketh only God's will to do.

Let us walk as she walked;
From the morning glow till the day is done,
With a Form beside we know as One
Like to the form of God's own Son.

Let us love as she loved;
With a heart as wide as the summer sky
For the world afar or the kindred nigh,
And never a soul not our ally.

Let us pass as she passed;
Sweetly into the world unseen
Knowing no pause of death between,
Into the larger life serene.

—*Woman's Missionary Friend.*

THE EFFECT UPON THE CHURCHES

The newspapers are hardly giving an adequate idea of the effect of the Separation Law upon the Roman Catholic Churches. We hear of great disturbances here and there when the section of the law which demands an inventory of all church property is put into execution, but of the hundreds of churches that submit quietly to this very important and evidently just provision we hear nothing. There is, however, no little just cause for perturbation of mind, not so much because of anything unwise in the law, (though indeed it is by no means perfect), as because it has created a situation so entirely new that no one knows precisely what to do, or what will be the outcome of any action. A private letter from Pastor Henri Merle d'Aubigné gives some notion of the actual state of things:

"Everywhere the church people are being called together to form *Associations Cultuelles*.*

"Yesterday it was at the little Port Royal Reformed Church among whose members, there are about thirty families from my little hall, all converted from Romanism. I could not attend as I was busy, but it interested me to see in the evening how the most earnest of our people who, till now, knew nothing or little of the Free Church idea have been suddenly changed into energetic supporters of the voluntary system. 'Now that we are expected to contribute it will link us Protestants much more closely to each other,' said one. I believe that it is true, that they will do their duty, and that the Separation will contribute greatly to doing away with that non-

*Societies for public worship.—French writers are finding great difficulty in defining the word *culte*, which has so important a part in this law. It means religion, in the external sense: a denomination, a service. The *Budget des Cultes* recently abolished was the budget to meet the expenses of maintaining the exercises of religion in the State, and the expression is commonly translated "Budget of Public Worship," although it includes much more than this,—chaplains in hospitals, prisons, the army, and all sorts of religious ministrations, public and private. Every denomination or sect is a *culte*. The Catholic Church is the *Culte Catholique*, the Protestant Churches are the *Culte Réformé*, or Lutheran, Methodist, or any other. The Sunday service is the *culte du dimanche*, family prayers are the *culte de famille*, and so on. The *Associations Cultuelles* which are being formed are societies to take the place of churches (congregations).

descript veracity of listeners who go on being neither fish nor fowl. It will be a great blessing."

These *Associations Cultuelles*, or as we should say, congregations, though that does not correctly translate the expression, are by the law to be strictly congregational in their government. Heretofore the State churches have been of three orders: Presbyterian, governed by elders and deacons; (the Reformed Church) Episcopal, governed by laymen, pastors and bishops: (the Lutheran Church) or hierarchical, governed by a graded hierarchy of ordained men from priest to Pope, and with no lay element whatever in the government. For Protestants who, whatever their views of the *Scriptural* order of church government, do not deem it a matter of divine authority, the change from presbyterianism or episcopacy to congregationalism of a certain sort, in the order of the individual church, does not raise a question of conscience and as a matter of fact, the chief interest of the ordinary church member, as M. Merle d'Aubigné's incident shows, is the fact that soon he will be called upon to subscribe, a fact which he rather likes, as it seems to make him a more important factor in the church life.

But to the devout Catholic, who has been taught and who devotedly believes that the hierarchy is of divine institution, the idea of a layman taking any part in the government of his local church seems a horrible crime, an attack upon the majesty of God. The encyclical of the Pope, given forth on February 11th, makes this very clear. This attitude of mind greatly enhances the difficulties of the situation in France.

The Rev. S. R. Brown, evangelist of Salle Rivoli, New York, is still very seriously out of health, and grave fears are entertained that he will never be able to return to his work. Concerning him M. Henri Merle d'Aubigné writes: "Till last spring he was certainly one of the youngest old men that I ever met, with his ruddy countenance, snow-white hair, pleasant manner and cordial hand grasp; but during the summer he began to decline. In the fall he had a succession of congestions of the brain that make us fear that his working days are over."

ACROSS COUNTRY

BY M. CANET.

It has been raining all morning and the weather is indeed a contrast to the glorious days of unbroken sunshine that we have been enjoying. But if the rain keeps most people in, it tempts me out, that I may make a round of visits in the villages and hamlets about St. Yrieix, for a rainy day in the summer is the best time for getting at the peasant folk in their houses.

"Come along, monsieur," said a small farmer, a man in very comfortable circumstances: "sit down a bit and explain to me why you give away those little papers." I did so gladly and read him one of the tracts, trying to explain in the simplest words possible the meaning of it all. We had a vigorous conversation, and the aged grandmother, while busy in preparing the food for a large family of children of all ages, found occasion to have her say also.

"I like," said she, "to pray to the good God when I am alone in the fields or in my kitchen. Isn't that as good as praying in church? And I am really too old to go to church now."

"Yes, surely, your prayer is as good at home as at church, for hear what the Lord Jesus says on the subject." And I read Matthew vi. 5-15.

"Ah, that is indeed good!"

"How do you pray?"

"I tell my beads; I don't know any other way."

I tried to make the old woman understand that God did not want any mere repetition of words, but sincere, simple and believing prayer, coming from the heart. He listens to us and we may ever go to Him without fear.

The farmer himself had heard something of the Gospel, but knew very little. He knew that on Christmas Eve, at the midnight Mass, Jesus Christ is worshipped, and that He was crucified for us thirty years after; but needless to say that the "for us" conveyed no kind of meaning to him.

I gave him a Gospel, and begged him to have it read carefully of an evening by the little lad "who goes to school," for the good man cannot read himself! He was once at school for a time and knows all his letters, but "cannot put them

together!" But, as I said, by having the little book read aloud, all will profit by it, and can begin to understand who Jesus really was. As I was leaving, I offered him a Temperance tract. "Oh no, monsieur! Many thanks all the same, but don't leave that kind with us, for my wife might read it and then try and prevent me from taking any drink!" "That is an excellent reason for leaving it," I said.

In another house, I found the people very reserved, looking at me with suspicion, and before taking my tracts asking how much there would be to pay. "I give them to you freely." "Oh, all right, I don't mind taking them." But no way of getting them to talk, so we go farther on.

Here all the household was at table,— and I am answered by a "No thank you" as amiable as a blow! But seeing the children, I give them some pictures, and that makes things a little easier, my tracts are taken, and they promise me to read them.

But the days follow on and do not resemble each other, and if I wait for rainy days, I may wait long. So on fine days, knowing that the houses are empty, I make for the fields. There the talks are short, for work is urgent.

"Oh yes, I see what you are after," said a young man, with much dignity, for he has just returned from military service, and has been living in a city, and is a personage of importance! "It's about churches, for I see the word *God*, and that guided me! Many thanks;—one will read it, perhaps, when one has time!" It was a polite way of getting rid of me, so I had to leave.

I visited also the largest village of our commune, four miles from St. Yrieix and two hundred yards from the border of the department of Corrèze, and also a small place nearer home. I hope to give some addresses there this winter, if possible. I may add that I have always to speak the *patois* in these country visits. Speaking French is a luxury not often indulged in!

Professor John Monnier, a member of our Paris Committee, gave at the Sorbonne, on February 22, a lecture on Henry Ward Beecher. The lecture was one of a series presided over by M. Casimir-Perier, formerly President of the Republic.

A "CONFERENCE" WAGON

Many readers of THE RECORD remember with affection the Rev. Samuel H. Anderson, who once represented the McAll Mission in this country. Some time after his return to Paris, to the deep regret of all concerned, financial stringency compelled the Mission to permit Mr. Anderson to accept a call to other work. Not long afterward, becoming strongly impressed with the fact that there were in France many unevangelized villages not accessible by the Mission boats, being on neither a canal nor a river, Mr. Anderson urged the Mission to set up a *Voiture des Conférences*, a Mission Wagon, of the kind in which itinerant show people live and give exhibitions of various sorts at country fairs, and send out this "Mission Wagon" into these sequestered villages and to country fairs. There are now a few such wagons in our own country, though there were none when Mr. Anderson urged the plan upon the Paris Board.

Most unhappily there were not funds for even so modest a venture as this would have entailed. But Mr. Anderson was too well convinced of the importance of such an evangelizing agency to let the matter drop. It took a long time, but at last the money was raised, a wagon built or bought, horses procured, and the devoted missionary set forth, with what assurance of personal support we are not informed, but probably under one of the French societies. The report of his work is most encouraging, although it reveals a condition of religious ignorance which even our boats have hardly encountered. Mr. Anderson, however, began "at Jerusalem"—at the Place Voltaire, in the southern part of Paris, then in Ivry (where the Mission also has a station) and then traversing the entire city in Levallois, a manufacturing suburb in the northwest, where there is a settlement of ragpickers and other folk of that class.

It was February, (1905), and a very stormy month, but the children flocked to the *roulotte* (rolling thing), fifty to sixty boys and girls from ten to fifteen, chiefly, and in rain and wind, hail and snow, enjoyed a *daily* "Sunday School." On Sunday and Wednesday evenings the grown folk came,—to the number of forty or more. Of course the chairs were set around out

of doors, as when Punch and Judy set up their theatre in a public park; nobody minded the weather, and when there were not chairs enough, even women stood through the whole service. "The attention," writes Mr. Anderson to one of the French papers, "was excellent." The children learned the hymns with great facility, with the single fault of singing too fast and loud. "Come to Jesus, He calls thee," answered instead of a bell to summon the neighbors to meeting. A certain Christmas hymn was always in demand. "It was touching to hear these children, who live in a condition of indescribable moral and material destitution, singing.

"Ce Jésus est notre frère
Il a vécu parmi nous!
Il a pris notre misère,
Il est mort pour nous."

(This Jesus is our brother: he has lived among us: he shared our poverty, he died for us.)

As in the Welsh revival, Mr. Anderson writes, "these people sang spontaneously, and without book. Indeed nine-tenths of old and young were unable to read."

Many of these people themselves inhabit *roulottes*, not comfortable and weather tight like Mr. Anderson's well-built meeting wagon. Parents and children of all ages are crowded into a wagon hardly as large as two double beds. They speak the *romainchel* (a sort of gypsy jargon, but not the true Romany), and other languages uncomprehended by Parisians. Their poverty is something indescribable. One woman, touched by what she heard at the meeting, asked one of Mr. Anderson's helpers to *lend* her "husband" a pair of trousers, because they wanted to be married, and he had none fit to wear out of doors. Not long after, this pitiful bride and groom were arrested and condemned to prison for singing and selling ballads in the street. As there were little children in the *roulotte*, the husband first served his time, and then the wife took his place in prison, while the husband took care of the children. Who shall say that the French is not a "benevolent government"? It may be questioned if many American police judges would be as considerate of "the little ones."

These are not our Mission people; Mr. Anderson's wagon

is not ours. But this story is told as one answer to the question—still asked by intelligent Americans,—why we don't let the French Churches look after their own heathen. We all know, or can imagine, the financial straits into which the Separation law has plunged all French Churches, Catholic and Protestant, and especially, it may be said, the Catholic. If we do not furnish funds in larger amount than ever to the McAll Mission, which is unaffected by that law except as its opportunity is greater and more importunate, such men and women and children as these, densely ignorant, awfully destitute (no other adjective will fit the case) enthusiastically ready to hear the Gospel, singing our hymns as by immediate inspiration, must "die in their sins." And at whose hands will God require their souls? Surely, not at their own.

One of the most striking facts gained from reading the French religious papers is the impression which the religious conditions in this country makes, and long has made, on the French mind. In the discussion of the Separation Bill, the example of the United States was more than once cited, and the newspapers repeatedly referred to it. So long ago as 1865, indeed, Pastor Bersier in his Christmas sermon remarked that when all sorts of political disasters "show us, as was ably confessed but the other day in the proclamation of a great republic (the President's Message) where no one blushes to invoke the name of a loving God * * * that God is working, even in the worst periods of history," etc. The fact that, although the Church has no connection with the State in this country, yet its great statesmen often allude to God in their addresses, as one to whom they owe allegiance, has always seemed to make a deep impression upon the French mind. And now the French people are asking why it is that in loosing the bonds between State and Church the French government cannot simply let the churches be absolutely free, a law to themselves, as in the United States, instead of vexing them with that *Police des Cultes* (police regulation of worship) which seems to them in its very nature odious. They do not realize that century-long conditions have made France very different from the United States, in its attitude to religion.

WATCH NIGHT IN THE MISSION HALLS

It was in Salle Rivoli.—New York, we believe, that the custom of holding a watch night service was first introduced by Mr. Brown a number of years ago. It appears to have been adopted in a number of the halls. For several years, the service has been held in the little Bercy Church of the Mission; in St. Etienne, Dr. Burroughs writes, it has been the custom for sometime past. Last New Year's Eve the Baptist and Free Churches and the Salvation Army united in a watch night service in the McAll Hall. The two hundred chairs were insufficient to accommodate those who came.

In Marseilles the service was unique, evidently designed to bring in those not accustomed to attend the services. More than forty persons contributed twenty centimes (four cents) each for the expenses of the "festival." Each person on entering received a sort of badge consisting of two sprigs of holly tied with a bit of ribbon, by way of buttonhole bouquet. A telegram was read from M. de Grenier-Latour (formerly the director of the Marseilles work, now in Paris), and then a lantern talk was given, the subject being "The Christmas Story." Music by the phonograph followed; recitations, hymns, and a cup of coffee. As midnight approached there was a serious talk, followed by prayers,—for the country, the Mission, temperance, Christians Endeavor, the families, the sick, etc., and shortly after midnight, this unique and profitable service was brought to a close.

THE REVIVAL AND CHURCH UNITY

Perhaps a few readers of THE RECORD will remember the remarkable revival that swept over the Department of Pons a number of years ago. It was almost the very beginning of the movement of priests "away from Rome," and the revival began immediately after the conversion of two priests. That this was not a superficial or temporary work, but one deep and permanent is evident from the action taken by the Protestants of that department in view of the Separation Law. In January the Presbyterial council met and after deliberation came to the very wise and equally remarkable decision to form a single

Association Cultuelle (the "society" which in future represents what formerly was a church) including Protestants of all shades of belief, a measure which at a time like this when all the strength and resources of Protestantism ought to be massed to make a front against much that menaces it is in the highest degree wise. This one church, or society, extends over thirty-six communes, in which there are only two hundred Protestants born; all the others are the fruit of the revival. Evangelization will be one of the regular branches of its activity. This newly organized church (*Association Cultuelle*) has sixteen places of worship, and there are as many more villages that feel its influence. It has five "agents"—pastors and evangelists. It is expected that the maintenance of this church, extended over so large a territory, will call for 16,000 francs a year (\$3,200) and this is more than these peasant people will be able to raise at once. For a time the church will need help from the central fund; but it expects soon to be entirely self supporting. How much more wise a plan than if this scattered community had split up into three or four denominations, with sixteen churches and as many ministers to support.

"THE LITTLE CHURCH"

The "wee free" Church of Scotland has an analogue in France, so far as numbers go, though when it comes to pugnacity, the Scottish body stands alone. Very few persons, even in France, are aware of the existence of the interesting Catholic community, called "The Little Church." It is composed of the descendants of certain Roman Catholics, who during 1791 and the following years refused to adhere to the civil constitution of the clergy, and in 1801 and later rejected the concordat between the French State (Napoleon) and Rome. This church lost its last bishop, Thémînes of Blois, a number of years ago, and now they have no surviving priest—perhaps for want of a bishop to consecrate. They therefore cannot celebrate mass; nevertheless they come together every Sunday in their church, which is very well kept up, to read *the office* (the service). They consider as holy water such as has been brought in contact with Thémînes's vestments; they scrupulously follow the instructions of their deceased bishop, whom they regard as a

saint. The centre of this little community is about eight miles from Moncontour.

There are about a hundred families, but these are dying out, and they carry on no propaganda, being content to remain what they have always been, and careful chiefly to keep out of the influence of the official clergy. They enjoy an excellent reputation and are considered honest in business matters.

Here are a few of the things the people say after attending meetings on the boat: "I could not sleep all last night for thinking of what I had been hearing on the boat," said a man. "We are seeking for One who will deliver us from all our miseries which are so real to us," said an anarchist. "I have found what my heart was long seeking," said a man, still young. "When at sea, in face of the Infinite, I was troubled and restless, and tried many times to pray. I cannot tell you the good I have got from reading the Testament." A young man was searching for the light, I doubt not, who bought a Bible and said, "Give me all the tracts and books you can spare, that they may help me to understand the Bible, for I cannot, unfortunately, come to the meetings."

It will be remembered that the Grenelle Church, formerly the Grenelle Hall of our Mission, undertook to carry on the work at Javel a few years ago when want of funds seemed to compel the Board to abandon this station. The present pastor of the church, M. Escaude, and M. Lenoir, the former pastor, have gathered money to build a new conference hall in Javel. It was dedicated in the last days of January. The hall has room for 114 chairs.

Pastor Henry Fourneau, of Sens, formerly an evangelist of the McAll Mission, recently died. He was a man of lovely character, and singularly gifted for preaching to such congregations as come to the boats. After taking the pastorate at Sens he gave much time to the boats when they were within practicable distance. He was one of the many converted priests who have faithfully served the Mission, but few of them were as gifted as he, and none more devoted.

HOME DEPARTMENT

Washington

The Washington correspondent of *The Congregationalist* (Boston) includes the following item in his letter of February 5:

"Dr. Berry, the recently appointed Secretary of the McAll Association, has just made his first address to the local Auxiliary, and delighted and enthused them by his clear, strong way of handling his subject. He is a very live Secretary."

Buffalo

About a year ago, the Buffalo McAll Auxiliary added a Children's Department, making any child a member upon payment of twenty-five cents or more.

When the time approached for Rev. Mr. Berry's visit to Buffalo and special meetings were being planned, it was decided to have a children's meeting, inviting the Sunday School boys and girls from all the churches identified with the McAll Auxiliary. Very attractive red, white and blue dodgers were placed in conspicuous places in each of the twenty Sunday Schools and enthusiastic announcements of the meeting were made by a manager in each church.

The Sunday School room of the First Presbyterian Church, very centrally located, was selected as the place of meeting, and Friday afternoon was chosen as the best time for school children to attend. After this thorough earnest preparation the managers were not surprised, but none the less delighted to see the children crowding in at the appointed hour, until about three hundred were in attendance.

Madame Deltour-Cassasa gave a delightful talk upon "The Everyday Life of the French Children," and her charming young daughter, Annetta Cassasa sang several French song-games. Madame Cassasa interpreted these games to the children and instructed a circle of children in them.

Then followed Rev. Mr. Berry's inspiring appeal for Bibles and Sunday School privileges for the French boys and girls that they, too, may learn that God is love.

At the close of the hour McAll mite-boxes were distributed

to the eager children, whose hearts had been stirred by the story of the great need of the French children.

These little mite-boxes are to be returned late in June, before the separation for the summer months, and the boy or girl whose box contains the largest amount will be presented with a French flag.

Surely this splendid meeting will be a *stimulus* to the work with the children and through the children to the whole Auxiliary.

MRS. HENRY OSGOOD HOLLAND,
President Buffalo McAll Auxiliary.

On Friday evening, January 19th, Prof. John Mechlin, Ph. D., of Lafayette College, delivered an illustrated lecture on "The French Chateaux" before an audience composed of the Easton McAll Mission Auxiliary and its friends. This was followed by a short address on "The Present Opportunity of the McAll Mission in France and Its Pressing Financial Needs,"—by Rev. J. I. Satchell, brother-in-law of Rev. Mr. Anderson, of Paris,—and a collection. Admission was by complimentary ticket.

A very cogent letter has gone out from the National Treasurer, Mrs. Perkins, to the Treasurer of each Auxiliary. But since it is not the Treasurer only who is responsible for collections, there are some passages which apply to every member. These are reproduced:

"During this entire fiscal year, our Representative Secretary, with untiring zeal, with lofty ambition, with inspiring enthusiasm, has been moving among our Auxiliaries, north, south, east and west, holding up the motive of our work for France—Salvation in Christ. Mr. Berry has everywhere dwelt upon the positive necessity of increase in treasury receipts that the work may be set forward.

"What response are our Auxiliaries making?

"Will you compare to-day's receipts of your Auxiliary with those of April 1, 1905? Will you think what can even yet be done to swell this year's total? Is there not some one who, if carefully approached, would give you \$100.00, \$50.00, \$25.00.

\$10.00, \$5.00? Put your heart in this final effort and I feel sure the result will be satisfactory. In some way, will you make *sure* that your Auxiliary closes this year far in advance of last year?"

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

JANUARY 15. TO MARCH 15, 1906.

MAINE, \$48.50		PENNSYLVANIA, \$832.75	
Bath Auxiliary	\$48 50	Easton Auxiliary	\$35 00
MASSACHUSETTS, \$1,180.58		Philadelphia Auxiliary	774 75
Boston Auxiliary	\$1,124 83	West Chester "	23 00
Easthampton Auxiliary	25 00	DELAWARE, \$33.50	
Lowell—Kirk Street Church	20 00	Wilmington Auxiliary	\$33 50
North Adams	75	MARYLAND, \$579.60	
Uxbridge—Deborah P. Atherton	10 00	Baltimore Auxiliary	\$579 60
CONNECTICUT, \$726.20		DISTRICT OF COLUMBIA, \$210.00	
New Britain Auxiliary	\$110 00	Washington Auxiliary	\$210 00
New Haven "	510 00	OHIO, \$235.00	
Norwich "	94 20	Cleveland Auxiliary	\$210 00
Wethersfield Cong'l S. School	12 00	Oberlin "	25 00
NEW YORK, \$5,331.50		ILLINOIS, \$56.25	
Brooklyn Auxiliary	\$13 25	Chicago Auxiliary	\$51 25
Ithaca, Friends in	23 00	Miss Frances H. Kasson	5 00
New York Auxiliary	4,816 00	MICHIGAN, \$175.00	
" Miss Mary E. Robert	5 25	Detroit Auxiliary	\$100 00
" Miss Mary Crosby	5 00	Saginaw "	75 00
Rochester Auxiliary	7 00	MISSOURI, \$32.00	
Troy "	462 00	St. Louis Auxiliary	\$32 00
NEW JERSEY, \$1,034.00		MINNESOTA, \$50.00	
Morristown Auxiliary	\$136 25	Minneapolis Auxiliary	\$50 00
Newark "	293 75		
Orange "	10 00		
Plainfield "	594 00		

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

AMERICAN McALL ASSOCIATION

OFFICERS

President

MRS. CHAS. H. PARKHURST, 133 E. Thirty-fifth Street, New York City

Vice-Presidents

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